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## UNBALANCED PEOPLE.\*

THE title of this paper, "Unbalanced People," does not, I fear, give any true notion of the subject which I desire to develop. I might have called it "Unbalanced People; or, The Social Law of Self-Control." What I desire to do is to show that the principle of self-control is the normal law of human life, that all social institutions are designed to teach self-control, and that the extent to which they accomplish this purpose is the measure of social progress. The special application of this principle to what are called degenerates lies in the fact that all of the degenerates are deficient in self-control; that the treatment to be accorded to them, however it may differ for each special class under consideration, consists in the attempt to create self-control where it was congenitally lacking, or to restore it where this power has been lost by disuse; and that the prevention of the growth of social evils depends primarily upon the education of youth in the exercise of this faculty.

Nearly twenty years ago, when in England, I visited the asylum for insane criminals and for the criminal insane at Broadmoor. After inspecting the establishment in all its

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parts, I sat down with the very eminent and able superintendent in his office, where the following conversation ensued. I said to him: "You have here two classes, as I understand, of insane; convicts who have become insane during their term of incarceration, and lunatics who would have been held to be criminals under the law but for the fact that their mental condition rendered them irresponsible." "We have." "Then, I should like to know whether your experience leads you to believe that there is a difference between crime and insanity." "Undoubtedly there is." "In what does it consist?" "That I cannot tell you." "Well," I continued, "how do you classify your patients? Do you put those who have been committed as insane in one wing and those who have been committed as criminals in the other?" "Oh, not at all. I consider, in each case, whether the criminal character is primary and fundamental, and whether the insane character has supervened upon the criminal, or whether the insane character is fundamental and the criminal character has supervened upon that. I pay no attention to the mode or the assigned cause of commitment."

This conversation, which made a great impression upon me at the time, suggests the thought, confirmed by all our observation, that the manifestations of different forms of degeneracy are so similar, and in some instances so absolutely identical, that we cannot draw any hard and fast line of demarcation between special classes. We cannot, for instance, discriminate absolutely between insanity and idiocy. I think that I might take the medical superintendent of any hospital for the insane with me into the yard of a county poorhouse where there is a large number of imbeciles, some of whom have been imbeciles from birth or from early childhood and whose mental development has therefore been arrested, while others have become demented as the sequel of acute insanity, and ask him to pick out the members of these two groups from observation of their peculiarities, without any knowledge of their personal or family history, and in spite of his professional skill, he would be unable to do it. The superintendent of an institution for the care of idiots, on the other hand, might be able, because he might recognize in the demented insane the exercise of powers and habits acquired after arriv-

ing at the age of maturity which he would miss in the idiots proper, with whose appearance and conduct he would be familiar. In the same way it is difficult to distinguish between the manifestations of crime and insanity. When a man charged with a criminal act, such as homicide, or arson, or rape, is on trial, and the fact that he committed the act in question is undisputed, it nevertheless often becomes a very serious judicial question whether the act was committed with a full knowledge of its nature and from motives of self-interest or self-gratification, or whether, on the contrary, it was perpetrated in a moment of mental bewilderment and confusion, or at least under the irresistible influence of an irrational controlling impulse, or possibly of some insane delusion. Unquestionably, hundreds if not thousands of men have paid the forfeit of their life upon the gallows as murderers whose brains would, if they had been examined under the microscope after death, have revealed lesions. In the eye of medical science, they would unquestionably for that reason have been classed as insane could the existence of the lesion have been demonstrated prior to the autopsy. Another line which it is impossible to draw is the line which separates the petty criminal from the pauper. There are men who steal when they cannot beg, and who beg when they cannot steal. The connection is clear between crime, pauperism, insanity, and vice of all sorts. The three great vices are, of course, intemperance, licentiousness, and gaming.

Without pushing this thought further, I ask you to observe that, in all these abnormal types of character and conduct the one feature which they possess in common is incapacity on the part of the subject of any of these various abnormal impulses to govern himself—to hold his instincts, appetites, and passions in firm check, under the guidance of a sound judgment. The type, par excellence, of inability to control one's self is found in the idiot of low grade, who can neither speak nor walk, in whom there is a complete lack of co-ordination of faculties. He is so oblivious of his relations to the external world that he does not even respond to the ordinary demands of nature, and is incapable of feeding himself. Insanity, where it is profound and protracted, terminates in a condition of imbecility approximating that of the idiot just described.

We have all seen bedridden lunatics, lunatics who go naked, whose senses are so blunted that they eat filth, or who have so little appreciation of their own physical needs that they refuse to eat and have to be forcibly fed. In all insanity there is a tendency to this condition, which must be arrested if the patient is to recover his physical and mental health. The intellectual degeneration is often, if not always, accompanied by a certain moral deterioration, shown in the loss of the love of truth, or of purity, or the sense of reverence, or in direct and positive criminal impulses to which we give learned names, such as kleptomania, pyromania, and the like. The criminal manifests the same tendency, under the control of some anti-social instinct or desire, to break up and go to pieces. He cannot deny himself indulgences which are contrary to moral law, or which, though they might be innocent for other men in other circumstances, are not innocent for him in the financial or other circumstances in which he happens to be placed. A pauper becomes a pauper simply because he is not able to save that which he earns by his labor. Industry and thrift are for most of us forms of severe self-denial of which the pauper is incapable. The drunkard cannot control the appetite for liquor, nor the debauchee the appetite for sexual pleasure; the gambler cannot resist the impulse to risk much or little, as the case may be, upon the turn of a card or the cast of a die.

It is precisely this lack of self-control which unfits men for social life. The organization of society is such that every man sustains numberless relations to other men which require perpetual adjustment; and the man who cannot adjust himself to the social demands made upon him renders himself intolerable to his fellows. It matters not what the seat of the incapacity may be—whether it is in the physical organization, or in the mental constitution, or in the moral nature of the obnoxious individual; the fact remains that he is obnoxious, and for that reason society casts him out. The world can bear with a certain amount of abnormality and irregularity in individuals, particularly where they render some great service to mankind, as in the case of men of genius, whose eccentricities are forgiven for that reason. But when abnormality has reached a certain stage of evolution and the limit



of social toleration has been passed, the degenerate, being clearly recognized as such, is thrust into a prison, a hospital for the insane, a workhouse, an almshouse, or some other receptacle for waste specimens of humanity. The degenerates of all descriptions are classified, gathered up, and put away out of sight and out of mind.

It is this effete material with which specialists in philanthropy are required to deal. I hate the word philanthropy, because it is so misleading. It suggests the idea that all those whose vocation in life it is to care for and control degenerates of all sorts are superior in their moral nature and impulses to others not engaged in this special work, as if they alone were thoroughly imbued with the love of humanity. We make no such claim. It is true that this is a work which, for its successful prosecution, requires the largest possible measure of unselfish devotion, of sympathetic appreciation of all men as human, and a lively sense of the obligations which men owe to each other as brethren, the children of a common Father. But the fact remains, that, whether this sentiment be present or absent in those whose special duty it is to handle the great army of human failures, caring for them is a business, which must be conducted, like any other business, with intelligence and with attention. It cannot be neglected or mismanaged without harm and loss.

Thus far I have spoken of the fact that self-control is lacking in the members of the various classes to which reference has been made. The practical problem for us all is to determine, in each individual case, whether or not this lacking faculty can be created or re-created; and, if so, by resort to what methods and agencies. If what I have said is true, the aim of treatment in all cases must be, and can only be, the development of the power of self-control. This is true of the insane. So long as a patient in a hospital for the insane is unable to rid himself of his delusions, to govern his tongue and his hands and all the members of his body, to regulate his thoughts and his impulses as other people regulate theirs, he is retained in custody. When he has acquired this power he is regarded as cured and he is discharged. In the training of idiots, they are painfully taught to do what other children do by instinct; and their progress is measured by the degree

in which the power of co-ordination is developed in them. This principle lies equally at the foundation of all rational penal discipline. The reason why the Elmira prison system commends itself to our judgment and approval is, that it appears to be calculated to train prisoners in self-control, to test their growth in this direction, and to determine the date of their discharge in accordance with the result of such tests, both in the prison and in free life outside. Dr. Keeley, in dealing with dipsomaniacs, endeavors to destroy in them the appetite for liquor; and, when that is accomplished, the drunkard is no longer a drunkard. The same test may be applied to every department of charitable and correctional work. In dealing with the poor, you have done nothing for them so long as you have simply relieved their temporal necessities. It is nothing to give a beggar a meal or a night's lodging; what he requires is to be lifted out of the habits of body and mind which made him a beggar—to have created in him the love of work and the power to save. Judged by this high standard of excellence, all our systems of treatment of all classes of unfortunates fall far below the ideal which we have in mind, but which we are incompetent practically to reach.

However, the point to which I specially desire to direct your attention is that of prevention. It is a truism, that prevention is better than cure; that the growth of social evils needs to be checked in the bud, and that it is easier to destroy the egg than the reptile hatched from it.

The organic life of human society would be impossible were it not for the operation within it and from without of great organizing forces. Organization implies system, order, regularity, correspondences. Force means control. Organized human life without control is impossible. The only question, for individuals and for communities alike is, whether the control necessary, in order to harmonize human activity for great common ends, shall be self-control or control *ab extra*. The necessities of the situation require, that, where an individual or a community cannot control himself or itself, forcible control shall be exercised from without, in the interest of the social whole, which is paramount to the interest of any individual. The form and manner of such control, and its

duration, are mere matters of detail. Restraint is necessary for the protection of the individual himself and of those whom he might injure or upon whom he might foist himself as an unnecessary and unjust burden. The criminal is manacled and put behind bolts and bars. The lunatic is locked up, or, it may be, compelled to sleep in a crib bed or to wear a straight jacket. The drunkard who makes himself a public nuisance is arrested. The chronic able-bodied pauper is sent to the workhouse. The rebellious child at home or in the school is punished in some way, not necessarily by the rod but by some deprivation or infliction which takes the place of corporal chastisement. The exercise of control is the special function of government in the family, in the church, and in the state.

These three great institutions, the family, the church, the state—and all other human institutions—have for their aim education in the power of self-control. They are valuable or worthless in proportion as they fulfill this educational function. In the infancy of the individual and of the race extraneous control is indispensable. The child incapable of self-protection must be protected; he cannot be permitted to fall into the fire or into the water. The members of a tribe or of a nation must, if necessary, be forcibly prevented from acts which threaten the security, the peace, or the prosperity of the tribe or nation. The integrity of the family, the church, and the state must be preserved by appropriate discipline. But in proportion as the members of these groups become capable of self-government, the oppressive exercise of central authority and power is relaxed, and ought to be relaxed. There should be the least possible interference with the freedom of a child who demonstrates by his conduct that he is capable of taking care of himself. Human liberty is attained and the shackles of tyranny broken only by such people as have proved themselves capable of substituting representative government for an absolute despotism. Control there must be, and any nation which is incapable of self-government would be better off under the Czar of Russia or the Sultan of Turkey than with republican institutions of which it is unworthy. Resistance to authority on the part of those whose natural impulses are not guided and controlled by reason and

the sense of moral obligation is always more or less criminal. The conclusion of the whole matter, therefore, is, that for the suppression or mitigation of social evils work with and for children and youth affords the greatest promise. Greater attention needs to be paid to educational processes. But the education which is demanded is not simply intellectual, nor is it to be obtained exclusively or chiefly in the school-room. It is the symmetrical development, in their due and proper proportion, of all the factors which go to make up a complete man; the development and culture not of the brain alone, but of the head, the hand, and the heart. The place where it should begin and where it can be most effectually wrought out is the home; therefore, all our endeavors for the uplifting of humanity must begin with the improvement of the homes of the common people. I do not refer so much to the improvement of their habitations, though I have long been satisfied that the regeneration of the slums of our great cities is impracticable without complete renovation of the tenements occupied by the very poor, so as to insure sanitation and a reasonable degree of privacy and comfort. I refer rather to the moral atmosphere of the home, to the example therein set by the parents of children, to the teaching given by parents to their children, and especially to that moral and religious teaching which is so fatally lacking in our public schools. Above all, I lay emphasis upon the great thought which has been the foundation of the present address, that social order must be maintained, in one way or in the other; by the exercise of parental authority, so long as such exercise is necessary, and by relaxing the exercise of authority just so fast and so far as the sense and conscience of a child are prepared by appropriate training at home to supply the place of extraneous control.

When I look at the world around and about me, I am sometimes filled with hope for the future, as I reflect upon the great progress in intelligence and in public and private morality visible on every side compared with the ages which have preceded the century now drawing to its sublime close. But, on the other hand, my alarm and anxiety sometimes gain the better of my optimistic anticipations when I observe what appears to be the excessive freedom granted to American

children and youth. We live in a remarkable age; in a century of scientific investigation and discovery, of mechanical invention, of material progress, of intellectual progress as well; and we are virtually intoxicated—made dizzy—by the rapidity of the kaleidoscopic changes which have taken place under our eyes. The present century has broken with the past. It has broken with its politics, with its science, and with its theology. It sometimes appears to me as though the rising generation were disposed to break with the generation which gave it birth. We live in a republic, where there is no court, no standard of social manners, of binding obligation, no recognized rank; and where success (meaning chiefly financial success) is the test of capacity and the supreme claim to social recognition. The old ideals and sanctions of religion have measurably lost their hold upon the imaginations of men. The spirit of faith in God and in a future life has given place to the spirit of agnosticism. Those of us who are parents feel that we cannot penetrate the veil which hides the future from our gaze; we do not know what will be the conditions under which our children will have to live and act, and we are afraid of hindering their development by interfering with their freedom. They, on the other hand, have an instinctive sense that they know what is good for them better than we do. Under these most unsatisfactory conditions there is certainly danger that parental authority may be relaxed to a point which will involve the ruin of offspring. The danger seems to me to be greater upon that side than upon the other.

Finally, let me say, notwithstanding all the perils which surround us, and which under the beneficent leadership of God and nature we shall probably surmount, in the triumphant course of the evolution of human history, that one cheering and inspiring fact stands out in bold relief against the dark background of our memories and our apprehensions. It is the fact that never before, since the world began, has the altruistic idea which lies at the foundation of all improvement in human relations so impressed itself upon mankind and upon all human institutions. Altruistic ideas and sentiments underlie the whole social organism. They are the hidden motive of every noble deed of self-denial. For the self-denial which

looks forward to a greater self-indulgence as its ultimate reward is ignoble. But self-indulgence, egotistic self-gratification is the root of bitterness from which springs every social ill. It is the mother of degeneracy. It is the womb from which issue the myriads of degenerates of every variety and species, who are the puzzle and the despair of lovers of their kind. The remedy for all social evils is love; not the weak sentiment of indulgence, nor even the gentle and tender sentiment of mere human fondness, but love illuminated by the thought of God and of our obligations to the Infinite—the larger love which more truthfully embodies and reflects love divine; a love consistent with eternal justice; a love capable of manifesting itself in severity; a love which has due regard to order and to law; a love capable of infinite self-denial for the sake of others, in proportion to their proximity to us and the extent of their natural claim upon our sympathies, our affection, and our help. The realization of this perfect love in every human soul is the consummation to which the whole universe steadily and forever tends. But it is, as I have said, a love founded upon self-control, and a love whose passionate aspiration it is to render the principle of self-control universal and self-operative.

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## SOME FACTS ABOUT THE DEFECTIVE CLASSES.\*

THE increase of the insane, of criminals, of paupers, and of other defectives is deservedly securing much attention these days. Are we or are we not fighting a losing battle against these contagious social diseases? Is the fault in the method of our dealing with the defective classes, or is it a necessary fact of sociology that a considerable percentage of the population should be mere parasites? Perhaps a proper classification of defectives will aid us in a brief study of the general problems presented by the defective classes.

We first reject the blind and the deaf mutes from the list of defectives. They have defects of the senses, which require special forms of education; but blindness and deafness are no more defects of the mind than the loss of an arm or a leg. The blind or the deaf mutes, properly educated, are not a burden or a danger to society as are criminals, insane, or paupers. Their defects are physical, not mental; and the reason for their special assistance by the state is, that every child of the commonwealth should have an education guaranteed him that will fit him to be a law-abiding, self-supporting citizen.

But the real defectives are so because of defects in the minds and not in their bodies. Insanity and idiocy are obviously defects of the intellect which unfit the sufferers for the ordinary relations of society. But so also crime and vice are caused by defects of the emotions or passions, and pauperism by a defect of the will. These three principal classes of defectives thus correspond to the three great divisions of the mind. It is the abnormal and defective mind which does the mischief. Hereditary and social conditions are the divinities of modern philosophy to which we are fond nowadays of ascribing all the ills of mankind. But these effect the individual generally through his mind. The immediate cause is in the mind; and the cure, if there is to be a cure, must be addressed to the mind, either directly through argument and influence, or indirectly by changing the conditions surround-

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ing the subject so as to change his motives. Anything which fosters abnormal and irregular thoughts or passions, or which weakens the control of reason, conscience, and the will over the mind, tends to produce insanity, crime, and pauperism.

The distribution of the defective classes by nationality, education, age, sex, and the like is interesting from a scientific point of view and important from a practical standpoint. A study of the distribution of insanity, crime, and pauperism may reveal the conditions which create or foster them, and as society has more or less control over social conditions it may become possible to heal some of these ulcers on the body politic if we know where they are and what irritant produces them. But please notice that I say *may*, not *shall*. The small success of all efforts in the past towards curing these evils ought to make social reformers modest.

First, the question of sex. Men and women are about equally afflicted with insanity. Either the causes which produce insanity are the same in both sexes or they are equivalent. Heredity, worry, overwork and under-feeding, sickness, and the weakness of old age affect men and women equally, and the perils of child-birth are about equivalent to the dangers from the accidents and the vices to which men are more exposed.

But crime and pauperism are liabilities of men much more than of women. There are generally about forty times as many men as women in our prisons. The disproportion is less in European countries, where there is no sentimental pity for a woman on account of her sex. Far fewer women than men become criminals; it may be from principle, it may be from cowardice, it may be from lack of temptation.

Women do not become paupers as readily as men. Our poorhouses have generally half as many women as men inmates. In getting out-door relief, where it is laxly administered, women can get it more easily than men, so that it is often the women who apply for it and the lazy or drunken men who live off it. Where any proper tests are applied it will be found that men are much more apt to become genuine and chronic paupers than women are, notwithstanding the advantage men have over women in earning money. Women stay at home, where relatives and friends give them a lift,

while men drift among strangers. Men spend their money for liquor and tobacco, and do not often board themselves, as women so frequently do for economy. A woman can live and lay up something on what a man will spend on his vices.

Again, as to age. About an equal number of each sex are born idiots and remain so all their lives,—Nature's failures; but their lives are short. Their mental deficiency is often accompanied by some obvious physical defect, and is usually a symptom of lack of vitality, like that found in all abortive growths, vegetable or animal. But insanity is a defect of mature years. Going through an insane asylum you are struck with the average age of the patients in contrast with the general youth of the attendants. Insanity is one of the various results of a breaking down of the nervous system, and that usually is the outcome of years of overstrain or of unhealthy condition of living.

Crime is, of course, not committed by children until they reach the age of responsibility; but the average prisoner is youthful. The majority of convicts in state prisons are under twenty-five years old, which is a strong argument for reformatory methods in all prisons, such as you have adopted in Minnesota. The direct opposite of this is the case of pauperism. The great majority of paupers in poorhouses are often over fifty years old. Criminals are mostly young men; paupers are mostly old men and women. Youth is the age of passion, and perverted passions lead to crime. The author of "The Juke's Family," says, that, among the descendants of "Margaret, the mother of criminals," it is very noticeable that in youth they were prostitutes and criminals and in age beggars and paupers. The same perverted instincts which led them to prey upon society took the direction of crime in the time of strength and of pauperism in the time of weakness.

Tramps, who are half-way between paupers and criminals, determined to live without work if they can support themselves either by begging or by stealing, are mostly young men, and are recruited constantly from the street boys of the cities. They either drop back into ordinary life, or die by accident or exposure, or they wind up in an insane asylum, a poorhouse, or a prison. Tramps furnish an enormous per-

centage of insane, but this is partly because many insane persons take to tramping. I know several cases of tramps who have gone the round of the insane hospitals of the interior states; and tramps have told me histories which, if they are to be believed, show how easily convertible a tramp is into a convict, a pauper, or an insane person.

The question of education is often stated as if education favored insanity and opposed crime and pauperism. In reality our present system of education has had less effect either way than many seem to think. We were told half a century ago, when the public school system was being settled, that it was cheaper to build schoolhouses than jails or poorhouses. We have dotted the country with schoolhouses, and we find that there is more need than ever for jails and poorhouses. But some one may say that this is because we have no effective compulsory education, and because of the masses of ignorant foreigners coming here. But these arguments are sufficiently answered by looking at Germany with its homogeneous population and its effective compulsory education, and that a religious as well as a secular education. In Germany crime, pauperism, and insanity are increasing as they are with us. Whatever else public schools may do, they do not prevent the growth of the defective classes.

All statistics show that idleness is a more fruitful cause of crime and pauperism than ignorance and that worry is a greater cause of insanity than overmuch study. The idle youth are likely to be ignorant as a result of their idleness. It makes them truants first and tramps afterwards. The defective classes all show, not only a less amount of education than the average population but a lower mental capacity. This fact is also closely associated with another fact, that, in spite of a few conspicuous exceptions, the insane, the criminals, and the paupers come from a much lower social stratum than the self-supporting, law-abiding, self-directing citizens. In dealing with the defective classes we are dealing, not with average humanity under unfortunate circumstances, but with humanity of low grade, less able to grapple with the stress of honest self-support and less able to work harmoniously as cogs in the social machine.

The geographical distribution of the defective classes is

worth considering. Country and city have about the same proportion of insanity, as fifty years of statistics in England show clearly. But crime concentrates in the cities, which are the refuges of the criminal classes and the nurseries of young criminals in the street children. Pauperism is also greater in the city than in the country, though it is influenced far more by the notions of poor relief held by the officers who administer it; and you may find some cities with little poor relief and some country districts with a large amount of it.

There is less insanity in the South than in the North; still less among the negroes than among the whites. There is more insanity in the old settled states, and in the older counties of this state, and a less proportion of insanity in the newer states and counties. There is more insanity among foreigners than among natives; but not more insanity in districts settled by foreigners; which shows that statistics are dangerous things to use without discretion. By counting the children of foreigners born here as natives (which they are), with scarcely any insanity among them because they are children, it is easy to double the native population and halve the foreign population without changing the insane population foreign and native, and thus show that foreigners are far more likely to become insane than natives. The fair way is to compute the proportion of foreign insane to the total adult foreign population and the native insane to the total adult native population. That would show no very great difference between them.

In the cities there is a very large residuum of the worst foreign population, and it produces more than a fair proportion of crime and insanity; but in the country there is no such inequality. Certainly the class of foreigners we have in Minnesota and Wisconsin have no more insanity, pauperism, or crime than the natives. A map of each of these subjects by counties shaded to show the percentages would show that they are not affected by the nativity of the population, but by other considerations. You would find crime in the greatest proportion where there is a foolish laxness of poor relief, and insanity in largest proportion in the oldest settled counties. Each class of defectives would be shown by such maps to be distributed according to its own laws, without regard to the nativity of the population.

The rapid increase in the defective classes in this country is due to several causes, none of which will compel a constant increase. We need not be afraid that the increase will continue until the defectives destroy society. A century ago this country was almost entirely supported by agriculture, with a scattered population—largely a frontier one. Crimes of violence were somewhat common, but not crimes against property. There was little poverty and little insanity. We have been settling up this great temperate belt of North America and changing to a commercial and manufacturing society. Great cities have sprung up in a generation. The second city in the world is seated under various names around New York bay, and rivals London in wickedness as well as in wealth. Chicago rivals Paris in population and in crime. Massachusetts has ceased to be Puritan, and Pennsylvania has forgotten Penn and Franklin. Within the life-time of most of this audience this mighty commonwealth of Minnesota has been created out of the wilderness. This wonderful movement of population has left the weak and defective behind; and all the forces of nature have been at work to restore the equilibrium. The rapid increase of the defectives is nothing but Nature returning to her averages, and it will go on until Minnesota has the proportion of insane and idiots found in Massachusetts or Scotland, and the Twin Cities have the proportion of criminals of Liverpool and Manchester. In England the increase of insanity at one time frightened people, but that was because milder treatment doubled the lives of these unfortunates and thus caused their accumulation in asylums. For some years now there has been an actual reduction in the British Isles in new cases of insanity, while the more humane methods of treatment are causing an increase in the total numbers. The increase of our criminals is due largely to the rapid growth of our city population, and partly also to our foolish way of using prisons and jails as spoils of politics. The association of prisoners in prisons and of boys in reform schools, and especially the herding together in idleness of all classes of prisoners in jails, creates schools of crime and vice. The government is thus engaged with one hand in attempting to repress crime and with the other hand is equally engaged in encouraging its propagation.

The increase of pauperism is caused partly by the density of the population and the harder conditions of life in an old country and partly by the very methods which are intended to relieve it. Public charity is often but a form of corrupt politics, in which poor relief is traded for votes or used to bribe local merchants.

It is a fair estimate, that, in the United States, the amount of waste in public charity and in the management of the tramp question is from \$12,000,000 to \$15,000,000 a year. The waste of manhood is more than the waste of money, because the money goes to encourage vagabondage and to pauperize the self-supporting poor, as well as to corrupt offices and local politicians.

What are we now doing with the defective classes? With some exceptions all civilized nations are pursuing the following lines of policy: Pauperism is relieved and discouraged: the treatment fluctuates between the extreme of lavish relief and stringent discouragement, but is generally a compromise between these two extremes. Insanity is cured, if possible; if not, it is usually protected in institutions of some sort. Crime is punished in prisons and prevented in reformatories.

These methods express the average wisdom of the present generation, which is far in advance of what has previously been done for the defective classes. It does not follow that this is the best that can possibly be done for them. In fact, here and there experiments are in progress which I believe represent not the average wisdom but the best wisdom of our times. Here and there private societies have taken up the work of eradicating pauperism, not by relief which often encourages it, nor by merely repressive measures, but by carrying out the motto of the charity organization societies, "Not alms, but a friend."

Methods of reforming criminals, and thus of reducing crime, have been discovered and applied in the British Isles, while in America they have been so applied only in a few places.

The methods of treating the insane have been growing milder and more humane in Europe and America within a few years. In my judgment the state hospital of Alabama and the county asylums for the chronic insane of Wisconsin mark the highest point yet reached in the direction of liberty

for the insane. At the rate of progress which we are now making it will take a generation for the average American treatment of the defective classes to reach the standard set for pauperism by the charity organization societies, for crime by Elmira and Concord, and for insanity by the Wisconsin system of care for the chronic insane.

We must also allow that our humane methods of treatment, in addition to the good effects which they have, do tend to increase the number of the defective classes by prolonging their lives and by making their lot a more desirable one. I have already mentioned the accumulation of insanity by the mere prolongation of life in the insane in civilized countries. It is still a question whether this does not sufficiently account for the greater number of insane in civilized over savage countries. Where the insane are killed as witches, or executed as criminals, or killed by private vengeance or malice, or allowed to die by neglect, and where only the robust can survive the hardships and perils of life in any case, it is not wonderful that the insane existing at any given time are few. So, also, with pauperism. If no poor relief is given there will be no paupers, for some will starve and others will steal. But crime seems to decrease with milder punishments, whether these are the cause of the decrease or only a result of the general amelioration of society which is reducing both crime and punishment alike.

It is also true that we discover and do something for a large number of cases now who would not be known as defectives under a less perfect administration of government. This is one of the causes of the seeming increase of insanity, as I have already said. Crime is more carefully looked after, and things are called crimes now which would not have been called so a few years ago.

But, on the whole, I believe that the measures which we are taking to treat the defective classes are really tending to reduce their numbers. For one thing, we keep them shut up in institutions where they are not allowed to propagate their kind or to practice or teach their vices. A notable exception to this is the county jail system, where prisoners are herded together in idleness, to constitute schools of crime and vice. Our methods do, also, cure many of them. About one-fourth



of the insane are permanently cured. From one-half to two-thirds of the criminals are never convicted a second time. Many paupers and tramps do finally drop back into society again. It is, of course, a struggle which will be made to appear to be tending one way or the other according as we are optimistic or pessimistic in the best of our own minds. But I take the side of the optimists, and believe that we are gradually healing up these ulcers upon society.

The best sign for the future is that public sentiment and legislation are steadily tending in the direction of prevention as well as of cure. Some measures of prevention, like the various phases of child-saving work, have been already fruitful of good results. In other cases it is still doubtful what is best to be done in the way of prevention, but I believe the time is coming when, by a combination of public and of private effort, we shall greatly reduce, if we do not entirely eradicate, the defective classes.

In my dealings with them I am sometimes tempted to despair of humanity, but when I look at our churches and schools, our literature and our industries, and, best of all, our happy homes, the pledge of the future, I take heart again, and I remember that, after all, the total number of prisoners, paupers, insane, and idiots in the United States is a little over one per cent. of the population, a less proportion than any other civilized country has.

A. O. WRIGHT.

#### CUSTODIAL CARE OF THE ADULT FEEBLE-MINDED.

**M**UCH is said about the number of criminals and the number of insane persons in Indiana. Our two big prisons are crowded with convicts. Four large insane hospitals will not hold our insane. We have but one institution for the feeble-minded; yet to-day there are as many feeble-minded persons in Indiana as of criminals and insane added together. According to the last United States census there were, five years ago, 5,568 feeble-minded persons in Indiana. Our single asylum for this class of unfortunates, a school we call it, has a capacity for about 500 inmates. Some 5,000 then are in county poor asylums, orphan asylums, are being cared for by private effort or are wandering about as vagrants and beggars.

It was not until 1879 that Indiana became aware that she owed anything to her feeble-minded citizens. Since then she has done well. Her liberality has established here this magnificent institution with its great farm. The 500 inmates are well cared for. They are clothed and fed and given such training of hand and mind as they are capable of receiving. But what about the other 5,000? Does the state owe nothing to them? Is there any further duty to the public in this direction? These are questions which I should like you to consider briefly.

For convenience let us separate the broad subject into three divisions:

1. Labor and cost of support of the feeble-minded.
2. Happiness of the feeble-minded.
3. Protection for the feeble-minded themselves and for society.

As matters stands to-day, the feeble-minded citizen does not amount to much as a laborer. He is more likely to be a dead weight upon his family or the community in which he lives. In many instances a single feeble-minded person proves to be such a burden that his whole family is kept in poverty and wretchedness in its effort to properly care for and support him. It is like putting on brakes while the wagon goes up hill. In a poor asylum the feeble-minded inmate is of some use, but

not a great deal. The superintendent has so many duties that he cannot take time to give the feeble-minded inmate special attention. Everyone who has had experience with these inmates knows that they are unreliable and of little use except under close supervision. To-day there are about 1,000 feeble-minded persons in county poor asylums in Indiana. There they remain, year in and year out, a load upon the taxpayers. With proper training and supervision they could earn a considerable part of the cost of their support, but in our poor asylums they cannot have the training or the supervision. Their earnings are therefore exceedingly small.

Dr. F. H. Wines, of Illinois, at the International Congress of Charities at Chicago during the World's Fair, spoke about the labor of the feeble-minded. Said he: "Some idiots can be made self-supporting, just as an animal can be. I can take a horse and make it earn money, but it cannot earn money for itself. I can make an idiot earn money for me, but he cannot earn it for himself. I can protect that idiot, as I can a child, but the idiot cannot protect himself. \* \* \* So, when a family is in circumstances to take care of its own idiots, well and good; it is far better that they remain where they have the benefit of natural parental affection. But the great mass of families with idiotic children cannot do it. \* \* \* For this reason idiots have to be collected together, under the charge of trained attendants, and held for life."

The average cost of supporting a poor asylum inmate a year in Indiana is about \$71 above what he earns. The average cost of supporting each feeble-minded person kept in his own home, we have no means of knowing, but it is probably as great as in the poor asylum. Wherever the feeble-minded person is found outside the School for Feeble-minded, his work is unsystematic and of little account, his care is expensive and burdensome, and such capabilities as might be developed by proper training and treatment are never brought into use. Suppose now we have a large number of these persons brought together into one place, where buildings have been constructed especially with a view to the needs of feeble-minded persons, and under the supervision of a sufficient number of officers who are skilled in the work and whose whole time is given up to it. We then have an opportunity

to train the weak minds and clumsy hands as fully as they are capable of being trained. The inmates work always under the direction of skilled officers. Each inmate is employed at what he can do to the best advantage. As there are a great many feeble-minded persons together, it is found that they can be divided into groups according to their dispositions and ability. Some are found who show a natural aptitude for caring for cows; others do better in gardening; some are better fitted for housework; a certain per cent. like tools and can be taught to use them with sufficient skill to manufacture mattresses, brooms, shoes, clothing, and do various kinds of construction and repair work. Each group works under its particular officer and in this way works to the best advantage. The result is that the average amount of profitable labor done by each inmate in the large institution is much greater than when he was at home or in a poor asylum. At the same time he is better fed and better clothed than when at home or in a poor asylum, because he is in the hands of specialists who look after his welfare in every particular. Experience has shown that steady employment is the best remedy for the restlessness, viciousness and discontent of feeble-minded persons. The result of constant and suitable employment in the large institution is, therefore, that the inmates are more quiet and tractable than they were in the poor asylums or in their own homes.

A large institution such as I have here described could only be established and maintained by the state. But the question of cost comes in. How much greater would the expense be, of supporting the feeble-minded in a big state institution than it is in the poor asylum? We cannot answer this in exact figures, but we have a means of estimating it which is reasonably accurate. This means we find in the cost of keeping the boys in the State Reform School. Last year in the Indiana Reform School for Boys, the cost of keeping each inmate was \$123.21. This included food, clothing, salaries of officers and employes and the cost of repairs and minor improvements made on the buildings and farm. We may admit at once that the cost of maintaining the adult feeble-minded would be as low as the cost of keeping the boys in reform school. But a careful comparison will show good reason for believing that the

net cost of keeping a feeble-minded person in a large institution would be much less than the cost of a boy in reform school. By the use of the term "net cost," is meant the cost in excess of what the institution earns. For instance, if it cost \$100,000 to maintain an institution a year, and during the year the institution earned \$25,000 on its farm or in its shops, the "net cost" of maintaining the institution a year would be \$75,000. In the Indiana Reform School for Boys, the boys are in the school-room half of every week day. Some are in school all day. Of those who are in school half the day, a large proportion are employed at learning trades during the other half. Most of this employment does not produce any earnings for the institution, but, on the contrary, the purchase of tools and materials for the work, adds to the expense of maintenance. This is all essential and vital to the conduct of a high-class reform school, but many things necessary in the reform and training of bright boys would be useless in an asylum for feeble-minded adults. A portion of the money spent for teachers in the reform school would be saved in the asylum for feeble-minded. The feeble-minded inmates during week days would be steadily employed at labor which would earn money for the state. In the Reform School probably less than one-third of the actual earning power of the boys is employed in earning money for the state. It seems a reasonable conclusion then that an inmate of the asylum for feeble-minded would earn more and cost less than an inmate of the reform school. This being a fact, is it not safe also to conclude that, as the net cost of maintaining a boy in reform school is \$123 a year, the net cost of maintaining an adult feeble-minded person in a state asylum need not much, if any, exceed the cost of keeping him in a county poor asylum where the average is \$71 a year? Dr. G. A. Doren, who for many years has been superintendent of the Ohio School for Feeble-minded Children, has asserted that with a farm of 1,000 acres he could care for all the feeble-minded of the custodial class in that state and make them actually self-supporting. While this is probably an extreme view, we are probably conservative in estimating that the cost of maintaining the feeble-minded in a state institution would not exceed the cost of keeping them in the county poor asylum.

Having thus hastily considered the subject of employment for the feeble-minded and the cost of their support in a large institution as compared with the cost in many small ones, let us pass to the question of the inmate's own preferences and happiness. Who has not seen and pitied the one feeble-minded child in a family? Without companions, unappreciated, neglected, separated from all about him by an impassable gulf, he wanders about doing such simple chores as he is capable of, the family affection for him too often eaten away by the incessant gnawings of humiliation and care. In the county asylum even the comforts of paternal or family care are absent. The feeble-minded man or woman is simply one member of the herd. His chief animal wants are satisfied. The superintendent has neither time nor facilities for cultivating the weak mind or training unsteady and awkward limbs.

Place the feeble-minded person in a large institution especially prepared for him and all this is changed. The whole life and spirit of the institution are on a plane that he can understand and appreciate. Everything is simplified and managed for his benefit. Life is brought down to his level and he begins to enjoy it. He is surrounded by companions of his own kind and is no longer isolated and lonely. Instead of being the last person thought of and the common drudge, he finds himself "as good as anybody" and the object of solicitation and care. He is constantly inspired to do his best and the effort sharpens his wits and trains his muscles. Special amusements and entertainments are provided for him. In the poor asylum or private family he does not fit his surroundings. He is a round bolt in a square hole. In the large special institution the surroundings are made to fit him snugly and pleasantly. Being happier and more contented thus, he is more easily controlled and can and will do more and better work.

We come now to the most important consideration of all in our relations to the feeble-minded. These have to do with the protection of this unfortunate class of society and the protection of society from the unfortunates. Feeble-mindedness not only tends to perpetuate itself through heredity, but it fills the ranks of vice, contributes heavily to crime and

swells mightily the hosts of pauperism. Our best efforts will be necessary if we are to check this rising tide of evil.

The curse of feeble-mindedness descends from parent to child as no other defect does. Feeble-minded parents rarely bear children of sound mind. When one parent is mentally sound the offspring may be fairly bright, but if both parents be of feeble intellect, there is little hope for aught but feeble-mindedness in the unhappy children. The great, threatening danger from the increase of feeble-mindedness lies in the frequency, almost certainty, with which it is passed from parent to children. We need not go far for illustrations. Every poor asylum superintendent and every other person who has given attention to the subject, can cite them. I could fill many pages of this paper with illustrations of the inheritance of feeble-mindedness which have come to my attention in Indiana. In the office of the Board of State Charities to-day are records of hundreds of families from which examples could be given. I have selected sixty-one families, which are wholly or in part inmates of county poor asylums, as affording some of the most noteworthy examples. These records are not complete. Many members of the sixty-one families selected are not enumerated because their mental condition is not known positively. Although it is certain that a great many of the omitted members are feeble-minded, none are counted except where the feeble-minded is known through the observation of some responsible person. These families are to be found in thirty-one counties, thus representing only one-third of the 92 counties of the state. In these 61 families are known to have been 267 different feeble-minded persons, an average of  $4\frac{1}{3}$  to each family. These 267 feeble-minded persons consist of 101 women, 51 men and 149 children.\* That is an average of three feeble-minded children for every two feeble-minded women. Here we see how the curse increases. Take the fact that there are over 5,000 feeble-minded persons in Indiana to-day, of whom about one-half are women, and think of that in its relation to the other fact that 101 feeble-minded women, of whom we have partial records, are the

\*NOTE.—In cases where feeble-minded children have become mothers they are counted twice in this classification. This accounts for an apparent discrepancy between the total and classifications.



mothers of at least 149 feeble-minded children, and the real significance and danger of the situation begin to be apparent.

But even yet the terrible tale is only half-told. It is impossible to think of the evil of feeble-mindedness without heeding the curse of vice and illegitimacy which are its inevitable accompaniments. In the feeble-minded person the animal passions are usually present and are often abnormally developed, while will and reason, which should control and repress them, are absent. The feeble-minded woman thus lacking the protection, which should be her birth-right, falls easily into vice. She cannot, in her weakness, resist the persuasions and temptations which beset her. When the baser passions are strong, she must oppose not only the influences from without, but her own dominating desires. She is not to be condemned and punished, but rather to be pitied and helped in every possible manner. On the other hand society also is entitled to protection. Many have been the instances in which the presence of a feeble-minded woman or girl in a village or country neighborhood has been a veritable curse to the community. Unable to control her debasing propensities she has become a source of temptation and corruption to young men and boys, who otherwise would not have been led into vicious habits. Irresponsible and innocent of intentional wrong, she yet brings to our very doors the most destructive and insidious of evils.

The immorality and demoralization which thus often accompany the feeble-minded woman through life, leave in their train a harvest of illegitimacy and pauperism beyond the power of words to adequately portray. The three children of feeble-mindedness—Idiocy, Pauperism and Illegitimacy—are monstrosities from which we must protect ourselves. They are a triple burden upon the prosperity of the people and a threat against the best in morals and education. With these helpless women mingling more or less freely in society, no remedy for the present conditions, growing worse every year as they are, seems possible. It were easy to give illustrations of the evils of which I am speaking, until the readers would turn away sick and weary at the sad recital. A few cases of individuals and groups, however, may serve to indicate how wide-spread the evils are to-day and the rapidity with which their magnitude increases.

In one of our southern Indiana counties is a family, of which from one to six members have been in the poor asylums at all times for thirty and probably forty years. Many of the members have died, but their descendants have always been ready to take their places in the ranks of pauperism and vice. It is impossible to secure a complete record of this family, but from the fragmentary history which is available and which includes probably not more than half the whole number of members, the following facts are taken: One of the oldest of the family now living was born in 1823. He is feeble-minded. His first wife was feeble-minded. Four children were the result of this marriage, two sons and two daughters. All were feeble-minded. These children were named Mary, Margaret, Andrew and George Washington. The first wife died and in his old age this man married a second time, his second choice being also a feeble-minded woman. The two daughters who were born to the first wife of this man were, as I have said, feeble-minded. Both are living to-day and are inmates or the poor asylum. Neither has ever married. Mary has borne six or seven children. Two or three have been dead for years and their mental condition is not positively known. Two daughters now living are in the school for feeble-minded and a son, who died within a few years, was feeble-minded. A third daughter is feeble-minded and is the wife of a feeble-minded. They are not in the poor asylum, but live in a neighboring county, where they are given assistance by a township trustee. This couple has one child, of whose mental condition I have no information. The other sister, Margaret, has a daughter, feeble-minded and unmarried, who works in another county, and a feeble-minded son now in the school for feeble-minded. This woman has also borne two or three other children now dead, but all said to have been feeble-minded. Of the son Andrew, we have no record. He is dead and probably died in youth. The son, George Washington, married a feeble-minded woman and a feeble-minded son was born to them. George Washington afterwards separated from his wife and later married a second feeble-minded woman. Before marriage this woman had borne an illegitimate child by George Washington. This child was also feeble-minded. It should be remembered that nearly all the

persons referred to in this family record have been during the whole or a part of their lives a burden upon the community. Every member of the family, so far as known, has been feeble-minded. Probably one-half the members of the family have been illegitimate. Those who have entered into the marriage relation have had little or no respect for it, and there is much doubt as to the legitimacy of the children born to married mothers. The history of this family is not closed. As it stands to-day, there are probably thirteen members supported wholly or chiefly through public funds. Hardly a year passes that other feeble-minded, illegitimate children are not born into the family. The burden upon the tax-payers grows greater and the curse of feeble-mindedness and illegitimacy spreads.

From one of the best of our eastern counties the following example is taken: This record begins with a feeble-minded man, dead many years ago. Of his wife we have no record. Two daughters were born to the couple, Mary and Susan. Both were feeble-minded. Further than this we know nothing of Susan. Mary married and became the mother of two daughters, Sarah and Florence, both feeble-minded. When girls both Sarah and Florence were in the poor asylum and both were afflicted with a disease which resulted from leading an immoral life. Florence married and is not now in the poor asylum. She has children said to be feeble-minded, but we have no authentic information as to the number of children or their mental condition. Sarah bore one illegitimate child. This child, Ida, is feeble-minded and is suffering from a loathsome disease. She has borne one illegitimate child which is now dead. It was feeble-minded. This is an unbroken record of five generations of feeble-mindedness.

Here is a case taken mainly from the records of a poor asylum in another Indiana county: A certain man and his wife were reasonably bright, but were first cousins. To them twelve children were born. Of these twelve children one or possibly two are bright. Two daughters, Martha and Florence, are in one of the state insane hospitals. One daughter, Mary, has two illegitimate children and is soon to bear another. The two children already born are feeble-minded. This woman is still young and likely to bring several more

children of the same kind into the world during the next ten years.

In another county poor asylum is a feeble-minded woman who herself is the illegitimate child of a feeble-minded mother. This woman, now in the asylum, has four feeble-minded children, all illegitimate. Of these four children, three are white and one black. One of the children, a fifteen-year-old girl, is away from the poor asylum going about the country as she pleases and although but a child, has already started upon a life of immorality. There is little doubt that unless she is properly protected, she will in years to come, assist in increasing the host of feeble-mindedness and illegitimacy in the state.

In an asylum of a south-eastern county, years ago, was a man with his sister and wife, all feeble-minded. The man's sister married and became the mother of several children, all feeble-minded. Of these, two daughters grew to womanhood. These two daughters were Rachel and one whose given name is unknown. Rachel married and bore two children, who died in infancy. She and her husband then separated and she married a negro. Both were inmates of the poor asylum and they ran away to marry. Several children were born of this second union, all but one dying in infancy. Joe, the surviving child, is feeble-minded. He has served a term in state's prison for stealing. Rachel's sister, whose given name is unknown, bore two feeble-minded daughters, both of whom are now living and both married. One of these daughters is Lou, the other Nancy. Lou has four little children and she and her family are supported by the public, though they are not in the asylum. The mental condition of her children we do not know. Nancy is also married. She is the second wife of a feeble-minded man who is a cripple from paralysis. The result of this marriage is four daughters, all feeble-minded. The oldest daughter, only sixteen years of age, is a bad character and has served one or more jail sentences for vicious conduct. Of this family from first to last, it is said, there has never been a female member of sound mind and that of the male members, all, with possibly two or three exceptions, have been feeble-minded. As this family to-day contains four young daughters, all feeble-minded and in the worst of asso-

ciations, it does not require any stretch of the imagination to believe that unless vigorous measures of protection are taken, the record of the future will even exceed that of the past in the protection of feeble-mindedness and the spread of immorality.

Enough examples have been cited, I believe, to give some idea of the conditions which prevail to a greater or less degree in every county in Indiana. It should not be forgotten that a very great proportion of the illegitimacy which exists among the feeble-minded has come to pass in spite of the best efforts of homes and county poor asylums to prevent it. Anyone who has given even the briefest attention to the subject knows how totally inadequate is the protection for the feeble-minded which can be given by these institutions. Dr. Walter Fernald, the superintendent of the Massachusetts School for Feeble-minded Children, in speaking of the feeble-minded has said:

"The tendency to lead dissolute lives is especially noticeable in the females. A feeble-minded girl is exposed as no other girl in the world is exposed. She has not sense enough to protect herself from the perils to which women are subjected. Often bright and attractive, if at large they either marry and bring forth in geometrical ratio a new generation of defectives and dependents, or become irresponsible sources of corruption and debauchery in the communities where they live. There is hardly a poor-house in this land where there are not two or more feeble-minded women with from one to four illegitimate children each. There is every reason in morality, humanity and public policy that these feeble-minded women should be under permanent and watchful guardianship, especially during the child-bearing age."

In the office of the Board of State Charities we have partial records which show that in 42 county poor asylums are, or within recent years have been, 75 feeble-minded women who have given birth to 137 illegitimate children. These figures, taken in conjunction with those given in preceding pages of this paper, showing that in 31 county poor asylums are 61 families known to contain 267 different feeble-minded persons, may convey some idea of the extent of this great triple evil of feeble-mindedness, pauperism and illegitimacy.

In collecting these records we have felt that we are simply dealing with the surface indications. We have made no systematic effort to gather complete statistics, as this would be impossible while poor asylum records are kept as they now are. The great underlying facts of the wretchedness and poverty and immorality and ignorance and cost we can only estimate or conjecture, but enough of the truth is tangible for us to know that the problem which we have to solve, if possible, is one of tremendous magnitude and importance.

In the famous study made by Dugdale of the Jukes family in New York it was shown that from a single feeble-minded woman descended many generations of paupers and criminals, while the worst of vices characterized a large majority of her descendants. Records were made of 709 persons who were descendants of this woman. Fifty-two per cent. of all the women in this number were prostitutes. In the 709 persons were 76 criminals. The history of this family, in its various ramifications, was obtained for a period of seventy-five years and Mr. Dugdale estimates that the cost to the community of caring for the paupers and prosecuting the criminals of this family during that period was over one and one-quarter millions of dollars. The percentage of feeble-mindedness which descended from parent to child through all this wretched history was very great. Speaking of the evils resulting from feeble-mindedness, Prof. Charles R. Henderson, of the Chicago University, has said: "It is intolerable to permit such creatures to become parents and so multiply and perpetuate pauperism, idiocy and crime." This sentiment has been expressed in various forms by every person who has given the subject attention. Since all feeble-mindedness does not come from feeble-minded parents, but may be caused by sickness or accidents in infancy, or by prenatal influences of which we know but little, there is little hope that any method of prevention can ever eliminate feeble-mindedness entirely from among the people. It does seem clear, however, that if those who are feeble-minded could be effectually prevented from bringing children of their own kind into existence, we would have cut off the greatest and most menacing source of supply.

Even though the protection of the feeble-minded on the one hand and of society on the other should draw heavily upon

the public treasury, it would none the less be in the interests of real economy. It is impossible to calculate what even one feeble-minded woman may cost the public, when her vast possibilities for evil as a producer of paupers and criminals, through an endless line of descendants, is considered. If the state can seclude such a woman and thus at one stroke cut off the possibility of a never ending and ever widening record of evil and expense, shall it do it? Can it afford not to do it? The people cannot choose whether or not they will support the feeble-minded. That problem solves itself, always in the same way. The feeble-minded must be supported by the public. It may be through the charity of neighbors and friends. It may be through the township overseer of the poor, or the county poor asylum, or the hospital, or the jail, or state's prison, but the public always pays the bills. And steadily, during all these efforts to assist the helpless feeble-minded, that unfortunate class continues to rapidly reproduce its kind and swell the host of paupers and criminals. The state itself is the only agency by which the feeble-minded may be humanely and mercifully, but firmly, taken in hand and placed where they can be utterly prevented from producing the evils touched upon in this paper. Does not every sentiment of humanity and pity and business demand that the state shall take this step? It would mean the expenditure of some money, it is true. It would mean the expenditure of a large amount of money. But it would immediately save at the same time an expenditure almost or quite as great by the counties and communities and it would save in time to come so great a sum of money that the expenditure now needed to provide for these people would seem, beside it, comparatively small. I believe that the calm judgment of the people of Indiana, could they once fully and clearly understand the magnitude and gravity of this problem, would be overwhelmingly in favor of promptly taking such measures as promise to most effectively check the evils which have here been portrayed. When the dictates of humanity and public economy are in entire harmony it would seem that decisive action ought not to be long delayed.

E. P. BICKNELL.



## CHILDREN OF THE STATE IN MASSACHUSETTS.

APPLYING this phrase, "Children of the State," as it was used many years since by Miss Florence Hill in England, to denote those children whose support is assumed by the public, either for the restraint and discipline, or for the maintenance of the child, it will be seen that, in Massachusetts, the largest class of the public dependents, next to the insane, consists of children. Indeed, if the whole number of those who come for a short time into the custody of the public officials, or who are aided from the taxes, is taken into account, more children than insane persons, or prisoners, are yearly provided for publicly, in Massachusetts. But some thousands of these children are only temporarily aided, by some of our methods of out-door relief, and do not get on the pauper-roll by name, at all; only the head of the family being registered. The registered children here, in any given year, number five or six thousand, for whom either the state, the counties, or the cities and towns make provision. The insane, computed in the same way, now amount to more than 7,000 in a year. No other class, not excepting sick persons supported by the public, numbers so many, if from the invalid list are excepted the insane and the children who happen to be ill; a number hard to reckon exactly, but not less than 1,500 in a year.

CLASS OF CHILDREN.	LOCATION.	Whole No in Yr.	Av.
Municipal poor.....	Almshouses.....	2,000*	1,000
Co. Reformatory Inmates.....	Reform and Truant Schools..	600	350
Delinquents.....	State Schools.....	700	400
Invalids.....	Hosp'l Cottages, Almsh's, etc.	200	125
Idiots.....	School at Waltham.....	500	400
Infants at Board.....	In Families.....	350	175
Delinquents.....	In Families.....	400	300
Delinquents at Home.....	With Friends.....	400	300
Dependents.....	In Families.....	300	200
Neglected Children.....	At Board.....	275	200
Neglected Children.....	In Families.....	330	250
Children in Prisons.....	Various Places.....	30	30
Runaways, etc.....	Unknown.....	80	70
Miscellaneous.....	Various Places.....	100	60
Totals.....		6,265	3,860

\*Including schools.

The above table shows, in round numbers, these "children

of the state," and points out where they receive the public care and discipline.

Making allowance for unavoidable duplication in these several places, the whole number of these "children of the state" in a year must exceed 6,000, and the number at any given time will be nearly 4,000. The cost of their support and care is difficult to reckon; but it must exceed \$300,000 in a year, and may reach \$500,000. The whole cost of caring for the poor, for children in reform schools, etc., is \$2,500,000 in Massachusetts, perhaps \$3,000,000.

It must be understood that these figures are not meant to be exact, but only to approximate to the facts. If the care of children by private charities, in Orphan Asylums, Children's Aid Societies, etc., were added, the total would go well up to 10,000, and the average at any given time would exceed 5,000 children. No general remarks can be made applying to all these different classes (even the names of which are hard to understand in some instances), but the extent of the work will at once appear. Probably 1,600 of the whole number in the table are living in families of their friends, or of other persons, without the payment of board; the rest must be supported, wherever they are.

The system under which these thousands of children are provided for is the growth of half a century; but a very gradual growth, during which ideas have changed and great changes have also occurred in the State population, and in the laws affecting the family relation, crime among the young, and the active intervention of the State in charities. When the agitation began for the establishment of the first State Reform School, (now known as the "Lyman School" at Westborough) children were sent indiscriminately to the jails and almshouses; and it was to prevent this corruption of boys by prison and pauper associations that Theodore Lyman, John Augustus, and other philanthropists favored a special prison school for boys alone. Ten years later the same provision, on a smaller scale, was made for girls at Lancaster. These two establishments still exist; but they have been supplemented by a much more extensive system of placing poor and delinquent children in families, either directly or after a much shorter residence in a school or Home than was formerly

thought needful. Thus, of the 6,000 children enumerated above, hardly more than 1,600 have been inmates of reform schools, in their mildest form; the rest have been gathered in from unsuitable homes, and placed in better families, oftentimes with board paid for them, or else, as in the Idiot School, the Hospital Cottages, or the almshouses, are under care for physical or mental infirmity. This latter class might have been increased in the table by the addition of at least 300 deaf and blind children, for whom the State makes complete or partial provision; but this is rather an educational than a charitable arrangement.

More than 2,000 of the 6,000 are now preparing for mature life in the ordinary Massachusetts family. Twenty-five years ago hardly 1,000 were so cared for; and it is this change that gives peculiar interest to the Massachusetts system at the present time. It necessitates a closer and more constant supervision than the old close asylum system did; hence there is a well-founded movement now for a better visiting agency, maintained by the State, than that which has been allowed to exist for some years under the State Board of Charities. One feature of this Family System for children is still so peculiar to Massachusetts, among American States, that it calls for special mention—that which concerns the reception and disposal at board in families of the increasing number of foundling and deserted or unprovided infants, under three years old.

Thirty years since (in 1865) while serving as Secretary of the first Board of State Charities established in America (there are now 19 such boards), my attention was drawn to the shocking mortality among infant children without mothers, at the State Almshouses and elsewhere. Practically they all died; for the survivors at the age of two years were seldom more than five in a hundred. In concert with my then colleague, Henry Blatchford Wheelwright, (to whom Massachusetts is indebted for more beneficial changes in her pauper laws and administration than to any other person,) I commenced an agitation for something better. The first result of this was the Massachusetts Infant Asylum, chartered in 1867, which early adopted the practice of placing these infants in families, instead of keeping them housed in wards of alms-

houses or asylums, where the death-rate, under conscientious management, even, was found to be excessive. By the year 1879 this Infant Asylum (a private corporation aided largely by the State in the payment of board for State cases) had demonstrated that not more than 20 per cent. of these deserted infants need die, if properly separated from each other and cared for by good women. But the mortality at the Tewksbury Almshouse still continued large, because infants were sent there whom the Infant Asylum could not receive, and these came under the fatal influences of a large almshouse ward.

Accordingly, Dr. Wheelwright, who, with myself came into a position of authority under the then new Board of Health, Lunacy and Charity, took a new and most beneficent step in the care of these motherless infants. He induced the authorities at Tewksbury to refuse to receive such infants, and he provided a system supplementary to the Infant Asylum, so that all such infants should either go there, or else directly into families, under close State supervision. He then organized a medical service for the visitation of infants in families, (including a woman-physician, Dr. Crawford, who still remains in office,) and soon put a stop to the scandalous death-rate among motherless infants. At the beginning of 1884, when the new system had been in operation about three years, the State Board, headed by ex-Governor Talbot, and including among its members Mrs. Leonard of Springfield, reported that during 1883 there had been 291 children under three, in the care of the State, (of whom 68, between two and three years old, had no deaths), of these, 223 were under two, and 42 had died—a mortality of only 18 per cent. Thirteen deaths occurred among 15 infants sent to a Catholic asylum (St. Mary's); while among 200 infants boarded in families, only 29 deaths occurred—less than 14 per cent. And among 158 children under three, in the direct care of the State, only 16, or 10 per cent., died in the year. These results showed what could be done for such infants under a good family system.

No subsequent year shows results much better than this, and of late, for some reason, the deaths have increased. In 1892, among 253 infants, 62 died—24½ per cent.; in 1894, among 297 infants, 44 died—15 per cent.; in 1895, among 349

infants, 65 died—18 3-5 per cent. On the first of October, 1895, 181 infants under three remained in the care of the State, of whom 132 were under two; but by Nov. 1 there were 195, of whom 144 were under two.

Probably the explanation of the increased death-rate is, that under a better inspection of the baby-farming establishments, now provided by law, a class of children of weaker constitutions come into the State's care. But even now the contrast between the preservation of infant life under the State system, and its destruction 30 years ago, is very striking and satisfactory. When Dr. Wheelwright and I began the movement, in 1865, we thought if we could save 50 per cent. of these infants, instead of 5 per cent., it would be doing well; at present, taking into account the deaths in two years, the surviving residue is nearly 70 per cent. Like results would follow similar care in other States; and it may be that some have systematically adopted such a method in recent years, though no instance has come to my notice.

F. B. SANBORN.

## COLORED CHILDREN IN THE DISTRICT OF COLUMBIA.

**M**Y experience with colored children extends to only about two hundred, dealt with by the Board of Children's Guardians, of the District of Columbia, during the period of two years.

Whether the Negro should be judged by the standard of the Caucasian; whether there is justice in subjecting him to the operations of the white man's laws; whether the things which strengthen, and ennoble, and uplift one race will have a like effect upon the other; whether the inclination of each race to prey upon the other is inevitable; whether the rights of property and the sacredness of the person will ever come to be regarded alike by each, are questions which I do not attempt to answer, and to which there is no unanimous reply. The caustic pen of an ex-senator from Kansas writes them down to be dealt with by our children's children centuries hence; while out of a lifetime of thoughtful observation he has no helpful suggestions to make, and points out no place where we can apply ourselves with hope of great success. He says that the Negro must work out his own salvation; that his help must come from within; and that the more he is tinkered with, the worse he grows.

With this expression in mind, I have interviewed a few persons, whose opinions, as to the prospects, aims and methods of the agencies dealing with colored children in the District of Columbia would be of value, but with no purpose to seek for expressions of this or that particular character.

The first person approached was a shrewd, thoughtful, well-educated woman, in whom the color is so attenuated as to be scarcely perceptible. Replying to my questions, she said of the poorer colored people of Washington: "There is no hope of their improvement. Their pre-natal development is downward, their environment after birth is as bad as possible, the agencies for their uplifting, including the public schools, are swamped by their numbers, and are helpless. The human being who can come out of such conditions, and be a credit to his race, himself, or his country, is as one to ten thousand."

One of the shrewdest detectives in Washington, a colored man, answered shortly: "Well, God help them! I can't."

A colored woman, actively engaged in the administration of the affairs of a most helpful and well managed institution, said to me: "I am amazed and almost discouraged at the conduct of the children sent out from our institution. I know the good work that is done for and with them here and that they go out at the age of twelve years far better prepared to resist temptation and make their way honestly than most of their class. I can only account for the results upon the theory that it is as the swing of the pendulum from the extreme of submissiveness in the last generation to active revolt against all authority in this."

A Massachusetts woman, who has conducted a mission school for colored children for the last seven years, replied: "I am not certain as to the results of our work. The condition of the people in our neighborhood is not, on the whole, worse or better than it was when I began. The colored people have race characteristics so prominent and persistent that it seems necessary to set them aside as a peculiar people, to be dealt with by special methods. I do not feel that we are working along right lines with them. They need less algebra and more handicraft, less fingering of the banjo and piano and more holding of the plow and swinging of the ax. Our school is to be abandoned. The church, which has hitherto maintained it, thinks the same effort and money applied elsewhere will do more good."

The next two persons interviewed were a gentleman and his wife, who began work for and with the colored people in the old days of the Freedmen's Bureau, and who have been actively engaged in it for at least thirty years. They seem to have lived and labored through those years firm in the faith that the forces at work for the uplifting of humanity must and will prevail; that with moral and social cleansing will come physical regeneration and the full reward of those who have learned to labor and wait. They attribute the present difficulties to the awful effects of slavery; and hold that beneath skins, black or white, human nature is the same.

My own impressions regarding this work for dependent colored children are that it presents discouragements and per-



plexities of the most extraordinary character. I find myself in a condition of continual surprise and depression regarding it which has grown upon me steadily during the whole period of my connection with it, and that is the common experience of all, so far as my knowledge extends, who come into contact with these children expecting that they will respond to efforts in their behalf in the same way, or in the same degree, as white children.

Ideas, notions, theories, the product in this generation of the intense feeling at the North during the years immediately preceding the war of the Rebellion, slip away like discarded garments upon coming into closer association with the grandchildren of the slaves of forty years ago; and one becomes conscious of the necessity for a revision of judgment, and a readjustment of plans long since approved.

About one-third of the population of the District of Columbia is colored, and slightly less than two-thirds of the children committed to the care of the Board of Children's Guardians, during the first two years of its existence, were colored. Just what to do with them has been a very hard question to answer satisfactorily. Some of them have been placed in the families of Virginia and Maryland people, who formerly owned slaves, and who think they understand how best to deal with colored children. Under such conditions, the children live in reasonable comfort, are usually treated with a sort of rough kindness, and many of them are happy. They get little education and great efforts are made to keep them from association with their kind. They are not loved, and are deprived of all the tender and gentle things which make up so large a part of the life of happy boys and girls growing up at home. They are taught to work, and made to be useful and respectful, which is considered the best and only thing for them.

Some have been placed with families north of Mason and Dixon's line, or with northern people who have settled in the South. In these homes the children are treated with greater consideration, in some respects. They are generally in localities where the public schools are better, and they are made to attend with regularity. The faults and failings peculiarly theirs, are not, however, treated with the forbearance and patience that they receive elsewhere, and many of them are

thrown back upon our hands. Still others are placed with people of their own race, who have been sufficiently thrifty to acquire homes in the country and are sufficiently sensible to resist temptation to remove to the city. In these homes, the comforts of life are generally wanting. Good books and papers cannot be afforded. The food and clothing furnished are of the cheapest, coarsest kind, and none of the refining, elevating influences are present, save those of a negative nature, which come from the facts of home, industry and association with equals upon terms of equality. The failures which occur result from want of judgment and discretion on the part of these foster parents, and not from anything for which they can be blamed. They mean to do well for the children. They treat them as members of the family, send them to such schools as are provided, and deal with them as they do with their own children. The results will be, in the case of the placed-out children, the same as those attained by the race at large.

There are six kindergartens for colored children in the city of Washington and it is firmly believed that they are doing great good. Two are maintained by private individuals; two by churches; one at public expense, and one by a board of trustees, having in charge a fund for the education of colored youth in the District of Columbia.

Recently, the attention of Congress has been effectively called to the inadequacy of the public schools, and more and better schools are to be provided. Manual training is already being introduced, as part of the public school course, and it will, sooner or later, present an opportunity for greater discrimination in putting boys and girls at work at occupations suited to their abilities. Many a child, therefore, who cannot learn to read, can and will learn to hammer iron, or weave carpet, and will be kept out of mischief.

It has recently been held by the Court of Appeals of the District of Columbia, that the act of Congress, known as the Edmunds law, which had for its object the suppression of polygamy in the Territory of Utah, is applicable to the District of Columbia; and from ten to twenty persons per day are now being prosecuted under that law. It is estimated that not less than a thousand couples heretofore living together

within the District of Columbia, without the formality of marriage, will, by the administration of this law, now be compelled to be married, or abandon relations now, for the first time, declared to be unlawful. The number of illegitimate children to be cared for will, therefore, be smaller.

The Foundling Asylum for colored children is closed and it is no longer true that every mother who would be rid of her child can leave it and have no questions asked. She must now provide for it herself, or apply to the Board of Children's Guardians, which involves publicity; and, in either case, there is much less liability of there being a husband to discover, in years to come, that he has been deceived, and, as a consequence of that discovery, to decamp and leave four or five more helpless and deserving little wards of the state.

The way into the one great asylum for colored children in Washington is now, principally, through the Board of Children's Guardians, and that involves a legal and binding commitment to the Board, so that there is less tendency to put children away, in storage, and greater efforts are being made to maintain homes. But, perhaps the most encouraging of the hopeful indications in connection with the work for colored children in the District of Columbia, is the teachable spirit in which every one seems now to think and act regarding it. There is no one who has, or claims to have, anything in the nature of a specific for the cure of its difficulties, but there is a disposition on the part of an increasingly large number of workers to regard results only after proper consideration of the point at which the advance began; and when so regarded, there is some cause for encouragement. Beginnings have been made, and it may turn out with this work, as it has with other similar undertakings, that the first effectual blows were half the battle; and that those who will be waiting half way down the coming century to take up the work where our children lay it down, will find that a clear path has been staked out into the center of this vast morass, upon whose borders we now feel ourselves so helpless.

HERBERT W. LEWIS.

## SMALL SAVINGS AND HOW TO COLLECT THEM.\*

CHARITY devises many ways for securing small sums of money to be put aside for an emergency. Missions, benevolent societies and philanthropic people are all interested in the work with perhaps indifferent success, but it has been proved beyond a doubt that pennies can be saved out of a small and uncertain income in two ways: by Industrial or Tenement-house Life Insurance and the Penny Provident Fund.

Industrial Life Insurance has been in active operation more than fifteen years, and its success for its own benefit has been phenomenal. There are 32,390 tenements in this city, not counting the better class of flats, occupied by 1,100,000 human beings. Of these 142,519 are children under five years of age. When it became known in these tenements, through one or more of the agents employed by the three insurance companies in this city, that by the payment of a few pennies each week on the lives of one or more of the members of a family, a snug sum would be obtained on the death of any of the insured, many took out policies, and so popular has the scheme become, that it is unusual to find even a dependent family with none of its members insured, showing that only an incentive is needed to induce saving.

In Great Britain the evil effect of this method of saving was so great that a bill was introduced in the House of Lords restraining the present system of children's life insurance. It extended the protected life of a boy to 14 years of age and of a girl to 16 years, and provided that the money should go to the undertaker, not to the parents.

In the state of New York a bill was also introduced in the Assembly at Albany prohibiting the insuring of children under 10 years of age. This bill was opposed by the three insurance companies doing business in this city.

This method of saving is of no benefit to the insured themselves; the money is not available for care and comfort during their illness, nor in any other time of great need; nor in the

\*NOTE—Read at a conference of "East Side Workers," November 13th, 1895, at Wood's Memorial Chapel.

case of the dependent poor is it usually of benefit to the survivors (if at the death of the insured any money be received) for it is too often spent for a fine funeral, mourning garments and drink. One woman received the money due her on the life of her husband, went on a protracted spree, and at the end of two weeks found herself on the Island with no money and a large bill for funeral expenses to pay. Not long ago a widow died who for years was a church pensioner, often going without food because she had no money and would not let her wants be known, "because," she said, "there were poor people in the church who really needed the money." After her death it was found that her life had been insured some time before by a relative, and from an attic room in a rear tenement-house her body was taken to Greenwood at an expense of \$131.

When we consider that one-third of the policies taken out lapse in about six months, (one of the finest insurance buildings in the city is said to have been built on "lapses,") and that if the weekly payments are not regularly made, after two weeks, no matter how much money has been paid on the policy, this amount also goes to the company, we can readily see that the principal use of Industrial Life Insurance is to prove that small sums can be saved on the smallest of incomes if the incentive to save be followed up by regular visitations. It is therefore our duty to present a better method of saving, a method whereby all money deposited will be returned when a time of need comes.

The Penny Provident Fund covers this ground. It has been in existence since 1889 and has made itself felt for good in many parts of the city. The penny or two deposited each week soon grows into dollars, and when the depositor realizes how little sacrifice is necessary to save the pennies that so soon amount to a dollar, larger sums are deposited. It is an attractive way of saving, for once possessed of a card with a stamp on it, the desire to have all colors and denominations grows strong, and then also the ability to count up the amount is another attractive feature. When the time of need comes, then this system proves its value. When the card is presented to the treasurer and the stamps materialize into money, often more than was ever before possessed at one time, the face beams with joy and the remark "I never before had money

enough in hand to pay down" is heard, and oftentimes a few pennies are taken from the amount received and a new card taken out. Children often, at first, withhold a penny for candy but after a few weeks the candy penny is also deposited. Mothers deposit for young children so that they can have something to start life with when through with school. Boys have various motives; one boy wishes to buy a house and a bit of land; he has already a bank account of over \$15. A child during her summer outing ("fresh air") was so impressed with the clean bed and soft pillows that she said "the best part of the day was the night." The mother saved money enough to purchase a good bed and outfit, thus taking one long step in a much needed reform in our tenement-houses.

The Penny Provident Fund like the Flower Mission is the key that opens the door to the inner room. All who labor among the dependent poor have, after weeks, or even months, of patient visiting and kindly acts, experienced a baffled feeling, a sense of failure to get at the true condition of the family, and fully realize that they are never given a glimpse into the inner room. Penny Provident Fund and Flower Mission workers know well how soon that door is thrown open to them. In a certain town the Union Relief agent and doctors frequently send the address of a family to the Flower Mission asking that a visitor be sent to the family, to enable them to get at the true condition of the recipient, for they recognize the confidence that is inspired by the gift of flowers and a few moments spent in cheerful conversation or reading, or perhaps a short drive with the visitor.

There is great need of provident habits among the employes of shops and factories. In a factory a few young men while waiting for work amused themselves by reckoning up the amount of money a battered tin beer can had taken out of the factory during the year, and to the surprise of all it was over \$100. One young man said: "It set me a-thinking." The result of that thinking is a thrifty butter and egg shop.

The Penny Provident Fund has been in existence for over six years. It is managed by a committee of the Charity Organization Society. There are 324 stamp stations with 50,359 depositors and \$30,238.59 on deposit. The stations are conducted by volunteers and are no expense to the Society.

The only expense to the Society is the salaries of the cashier and clerks, printing and stationery. The stamps are made by the American Bank Note Company; this company delivers the stamps to the cashier upon an order signed by the chairman of the committee; the cashier sells them for cash to the treasurers of the stations; the treasurers sell them for cash to the depositors and only deliver the stamps by affixing them to a stamp card. When the money is withdrawn, the card is given to the treasurer and the face value of the card is paid in money to the depositor; the card is cancelled at the Central Station and becomes a voucher for so much money withdrawn.

The advantage of this Fund over other methods of saving is that it accepts deposits of small sums, a cent and upward. No interest is paid and if a depositor loses his card he loses his money. It is a staunch friend of Savings Banks, for when the depositor has saved five dollars he is urged to withdraw his money from the Penny Provident Fund and to deposit it in a Savings Bank. The public schools have opened stations. In about a year the children in the public schools in this city saved \$40,213.33 by the stamp system. The Children's Aid Society Station has saved over \$3,000 during the past year and the American Female Guardian Society over \$500. It is an object lesson in schools in thrift and economy. It is said that if half of the school children in the United States were to save one dollar a year \$6,000,000 would be saved of money worse than wasted in candy, cigarettes, chewing gum, etc. A Penny Provident Station was opened near a school house, a flourishing candy store was also near by, but in a short time the doors of the candy store were closed for lack of patronage. In Le Mans, France, there were penny banks in schools as early as 1834. In the United States in 1893 over 300 schools had adopted the stamp saving system.

The habit of saving should be acquired in childhood as well as the habit of working; it is really an incentive to work and without it work would prove fruitless. One of the raggedest boys I ever saw came into our station one day, and after watching the children deposit their money, he asked for a card, saying he had no money but would bring some the next week. A card with a penny stamp affixed was given him; before the station closed he brought in ten cents that he had



earned doing an errand. He deposited regularly for several weeks from fifty cents to two dollars, then he withdrew his money. The next week he appeared in a suit of new clothes and said that he had secured regular work and that he never could get it before because he was so ragged.

The stamp saving system is a temperance advocate. The stamp card is often better than a pledge for it secures the money that otherwise would be spent for drink and incites no desire to break the pledge. One woman who was known to go nine times for beer in one day was induced to save a part of her beer money on a stamp card. With the first money thus saved she purchased a suit of clothes for her boy, saying that it was the first time that she had ever paid money down for a suit of clothes. She had purchased them always on the installment plan and they were worn out before they were paid for. She now has a bank account of over \$40.

The phenomenal success of the Industrial Life Insurance is due to regular, persistent visiting. The families know that the agent will call on a certain day each week and frequently the money is seen on a shelf awaiting him when not a crumb of food is in the house. One family had no breakfast on a certain day each week because the agent called on that day and the breakfast money must be given to him. Many take out larger policies than they can afford and the family, none too well nourished to begin with, must suffer still more for lack of proper food. A woman with five children paid eighty-eight cents out of an income of \$2.50 a week on the life of her husband who was ill with paresis, thereby making her children paupers and beggars, for when her income failed she sent the children out to beg for money to pay the insurance agent. Many of the dependent poor do not exercise a wise forethought in the expenditure of their meager income and therefore to make it possible for them to save requires frequent visits, the securing of their confidence and the exercise of good judgment, in short the success of the work depends upon the amount of interested labor put into it.

Between Rivington street and Fourteenth street east of Fourth avenue there are 5,971 tenement-houses and 27,886 children under 5 years of age. Probably a large proportion of these children are insured; if the parents could be induced

to deposit five cents each week in the Penny Provident Fund instead of the insurance company, nearly \$1,400 each week would be saved in this locality alone. Is not this an incentive to regular house to house visitation?

The Penny Provident collector to be successful must follow the example of the insurance agent, always calling on a certain day and at a certain hour each week, and like him she will find the money ready for her and she will be given a cordial welcome, for the ability to give instead of expecting to receive incites a cordiality and confidence seldom given to a Friendly Visitor among the dependent poor. There is nothing intricate about the system, no bookkeeping is required. A certain number of stamps are taken out by the collector and on her return she will have their equivalent in money. This money can be invested in stamps for the next visit. The work need not be laborious, for if each church or society takes one block and divides it among collectors, the number of families visited by each would be few and the friendly relations thus established would more than compensate for the labor of climbing to the top floor back of the rear tenement.

ELIZABETH TAPLEY.

## CONFERENCE ON AGRICULTURAL DEPRESSION.

The subject of Agricultural Depression was discussed at a conference held on December 9th in the United Charities Building of New York under the auspices of the Association for Improving the Condition of the Poor. The holding of the conference was at the instigation of the special committee of the Association which had been conducting the agricultural inquiry, the report of which has been recently published. Mr. George T. Powell, an active member of the committee, had been asked to address the conference.

Mr. Powell is a farmer and a fruit grower of Ghent, Columbia County, and is the proprietor of the famous Orchard Farm and Treasurer of the New York State Dairymen's Association. For several years he has been the Director of the Farmers' Institutes of New York State, and he was a representative of the Department of Agriculture as a State statistical agent under Secretary Rusk.

Mr. R. Fulton Cutting, the President of the Association, presided, and Dr. William H. Tolman, the General Agent, acted as Secretary. President Cutting, in explanation of the occasion and purpose of the conference, said that in considering the problem of how to dispose of the surplus laboring men for whom work could not be found in the city, the Association had had its attention drawn to the overpopulation of the city and the underpopulation of the country. There was much talk of agricultural depression, and in order to understand the actual situation and its causes, an investigation was set on foot by the Association through its special committee. The result of the inquiry might be summed up in the words of an English writer on the same subject, "The depression of agriculture is the depression of brains." Unscientific farming seemed to the committee to be at the root of the matter. The hope that a remedy for these conditions might be found was the purpose in calling the conference.

Mr. Powell treated the subject of the conference exhaustively in a paper from which the following extracts are made:

"The subject of agricultural depression is hardly second in importance to the solution of the slavery question, for the interests of the entire population of the United States are equally involved in this question. This is the second conference of this nature in the history of our country, the first having been held in Philadelphia in 1785. The present depressed condition of agriculture in our Eastern States and the consequent depreciation of land values has been the subject of much anxious inquiry, for when agriculture ceases to be sustained by fairly prosperous conditions for any considerable portion of time not only are those who are directly engaged in its work unfavorably affected, but all other classes and interests in society become more or less disturbed.

"The permanent prosperity of the country is dependent on the right relations existing between rural and urban population as affecting productive and consumptive interests and the proper distribution of

labor. During the last quarter of the closing century there has been an increasing tendency on the part of the population to concentrate in cities. In 1790 but 3.35 per cent. of our population lived in cities, while in 1890 29.20 per cent. represents urban population. In 1880 New York had sixty cities with a population of 4,000 or more, making in the aggregate, 2,743,633, which, in 1890, had increased to eighty-four cities, with a population of 3,805,577, an increase of 38.71 per cent. In addition to the natural causes drawing people to cities is that of the deterioration of the soil of the State of New York, in common with all our Eastern States. There is, however, still left in the soil a large amount of fertility or plant food, but the key of knowledge is now required to unlock this hidden treasure."

Mr. Powell gave an array of interesting statistics showing that the rapid development of new cheap land in the West had been a prominent factor in reducing the value of agricultural products.

"For the ten years ending with 1860," he said; "there had been 595,000 added to the number of farms in the United States, an increase of farmers of 41 per cent., while the consuming population increased 59 per cent. Through the enormous grants of lands from the public domains to the railroads a vast territory was thrown open for settlement, and at the end of 1870 615,000 new farms had been added, an increase of 30 per cent., but the increase of the consuming population was 70 per cent. At the end of the next decade, 1,349,000 farms had been added to the number, making an increase of 50 per cent., but there had not been a corresponding increase in the consuming population, and then the values began to decline. At the end of 1890 the number of farms added had fallen off one-half, and but 26 per cent. of the increase in population could take up farm land, while 74 per cent. were driven into cities.

"With the extension of the railroad lines had come a steadily decreased cost in freight rates, and this brought the agricultural products of the far West in sharp competition with those of the East, and tended to reduce the prices for those products which could be produced more cheaply in the West. The extent to which wheat is being produced in other countries, especially in India, Russia, and Australia, where exceedingly cheap labor can be obtained, also had a disastrous effect on the American wheat grower. It will therefore be seen that some of the causes of agricultural depression in this country are the result of rapid home and foreign development.

"The special investigation made to ascertain the conditions existing in rural New York showed that, while from 1870 to 1880 more wealth was added to this country than England had accumulated in her entire history previous to that period, farmers have not shared in the general prosperity, farming land has depreciated in value, and the income from the soil has been steadily growing less. Many of the serious losses occurring on farms are due to the farmers themselves. It is estimated that the manure derived from the domestic animals in this State in one year, if properly returned to the soil, would be worth in

value \$100,000,000. The loss sustained from neglect in the proper care of these valuable materials, both in city and country, is not less than \$50,000,000 annually. Too many cows are kept on many dairy farms that have not the capacity to produce a profit on food consumed, two cows being kept to make the product that one should. Too many acres are not properly fertilized and too poorly cultivated, producing minimum instead of maximum crops. There is too large a quantity of low-grade products from impoverished soil. These are some of the losses of farmers that it is in their power to control.

"They are the results of want of knowledge of the scientific farming, the improper and uneconomical feeding of animals on the farms, and the want of knowledge in respect to the many essential conditions that would make farming profitable. Therefore it cannot be wondered at that a tendency exists on the part of the farmers and their families to abandon the farms and migrate to the cities, where they fancy they see better opportunities for making a living. Much has been said and written about 'How to keep the boys and girls on the farm.' Let them see money in it and that will solve the question.

"The advantages of coöperation have not yet been accepted or fully appreciated by farmers. Capital and labor combine and reap large benefits. Farming furnishes nearly the only exception where the advantages of these privileges are not reaped.

"The necessity for changing methods in agriculture is becoming imperative. The way of deliverance from the evils which now confront the farmer is through the pleasant pathway of greater knowledge. There must be built up an educated, trained, and skillful class of men and women in agricultural knowledge. There is a new demand coming upon our agricultural colleges, that those who wish to enter the undeveloped field of agriculture may be well fitted for its work. Teachers must be trained for this special branch of education. On the line of university extension the agricultural teacher should leave the college and go among the people, and meet them in their churches and schoolhouses, where an entire community may be assembled to obtain helpful instruction. This work should lead to the organization of farmers into societies, to meet at their churches, schoolhouses, and their homes for further study of the subjects presented, and with courses of reading arranged to meet their special needs. Where such organizations exist hearty coöperation will be extended to the university extension work. This advanced work will result in giving a new impetus to everything in rural life. It will awaken a spirit of interest in the work, old methods will give way to new and better ones, old practices that have been followed from tradition, bringing only meagre results, will be superseded by a more intelligent system, the result of study and a broader education.

"The principles of agriculture, through the natural sciences, should be taught in the public schools. School grounds should be selected with reference to fitness for planting trees, for plots in which to plant seeds, that plants may be studied by the children while growing. Our

normal schools should adapt their science course so that teachers could be fitted to take up this work in simple lessons as proficiently as in other branches.

"Another necessity for the improvement of farming is good roads. With few exceptions, there are no permanent roads being made in this State at present. With an improvement in roads would come the practicability of free mail delivery to farmers, who could then have the advantages of the daily papers, and also the magazines and agricultural papers, get the latest market reports, and other matters of great interest to them.

"With the policy of the State wisely directed for the education of the rural population, with courses of reading and study in agriculture properly arranged, with the agricultural paper freighted with specific information and instruction going into far more homes that need it, with the increase in population that is certain, with its ever-growing demand, with these influences and the wider dissemination of knowledge must come improved conditions that will work to the betterment of the people living in both city and country."

Prof. O. W. Atwater, of Middletown, Conn., who was asked by the President to address the Conference, said that he had attended many meetings of farmers and had come into close contact with the farming population of the state during the twenty-two years of his life in Connecticut. During this period there had been wonderful intellectual advancement of the farming class, an increased knowledge of the science of agriculture, and an extensive introduction of scientific methods in practical farming. At a meeting of the State Board of Agriculture held twenty-one years ago, the subject of the proximate analyzing cattle food, especially of the ingredients of the food of domestic animals was discussed, and to the farmers present the subject was absolutely new. Four or five years ago Professor Atwater again attended one of these annual meetings, and at that time the talking was done by the farmers, who spoke with apparent familiarity and in the most technical language on different branches of agricultural science.

Prof. Atwater said that he must admit, however, that there was another side—that if one traveled through Connecticut one would find only here and there a man who had this knowledge. These are the men who have come to the front, but they are a minority. Prof. Atwater thought that the time was ripe for the introduction of the educational methods advocated by Mr. Powell.

Mr. Cutting then called upon Mr. Charles W. Dabney, Assistant Secretary of Agriculture, and asked him to give his opinion on the subject under discussion. "Depression in agriculture," said Mr. Dabney, "is like depression in anything else, and the farmer is no worse off than the business man." Industrial depressions Mr. Dabney considered periodic and unavoidable. He was inclined to think the conditions of the farming population in general very encouraging. Certainly farmers in the South were getting along very well. Considering that the investment of the average farmer is only \$3,000, his condition can

be compared, greatly to his advantage, with the condition of the business man who has the same amount of capital. Still, Mr. Dabney was of the opinion that the American farmer must change his methods. "So far," he said, "we have been skimming the land, and now the farmer is doing business on a narrow margin of fertility." The Southern farmer has learned to vary his crops, and to supply himself also with the animal food he consumes, so that he is no longer dependent upon the commission merchant, except for trade in cotton, tobacco, etc., which he now raises for net profit only. Mr. Dabney thought that the Eastern farmer would better further diversify his crops, and also do more in the line of manufactured products.

In response to a question by Dr. L. T. Chamberlain as to the value of commercial fertilizers, Mr. Powell said that such methods of improving land are exceedingly economical when the land is situated near cities, but in the case of remote farms other methods are more practicable.

Dr. Chamberlain then spoke of the possibility of almost boundless improvement of the evil by chemical means, citing experiments which have been tried in France. He spoke also of agricultural combination, of buying supplies and marketing produce by cooperative methods, a system which has been introduced among French farmers with very encouraging financial results. The farmers entrust their business to a reliable city agency which is skilled in judging the agricultural market.

In response to a question from Dr. Tolman, Mr. Powell said that he thought vacant city lot farms were a very reliable object lesson. The experiment shows that men who have no experience in agriculture can be taken from other occupations, and, by being intelligently directed, can more than support themselves on a few acres of land.

A delegate from Brooklyn said that the experiment had been tried there on a small scale and had not been a success, apparently because the men employed had not been followed up. He wished to know how much supervision there was over the men in New York.

Mr. Kelgaard, who had charge of the work in New York, said that he thought the failure of the Brooklyn experiment was due to the work being commenced too late in the season. Much better results had been obtained in New York. For example, one woman, on half an acre, had raised enough potatoes and cabbage to carry her through the winter and had sold nearly \$100 worth of produce besides; one man made nearly \$100 from a quarter of an acre; another sold the produce of three acres for \$430. In New York there was constant oversight until the crops were harvested; but the cultivators were left to sell their own produce, and by peddling it they generally made more money than a market would have paid them.

Mr. N. S. Rosenau, of the United Hebrew Charities, returning at this point to the more general subject under discussion said: "The main lack in the average American farmer is that of a speculative interest. Most farmers prefer to slide along in the old grooves. To



make the average farmer adopt an improvement it is necessary to prove to him that he will actually get a higher price for his product as a consequence. To show him that he will sell it more readily than his unprogressive neighbors does no good." Mr. Rosenau pointed out that it is no gauge of the condition of the American farmer that his product is great, for he may still fail to pay the interest on his capital or his mortgage.

Prof. F. H. Giddings of Columbia College said: "A wrong impression is left by the second half of the paper that has been read. I do not believe that what is said there is true. I do not believe that there is any hopeful outlook for the farmer in the conditions that have been alleged. Education is not helping and cannot help the American farmer at present. Economic conditions are against him." Prof. Giddings pointed out that not only in America is the population leaving the country for the city, but that throughout the civilized world this is true. The agricultural map of France is covered with deserted farms. Until the farm is made attractive to men of business ability it will not be taken up by such men. The truth is that the economic situation does not favor the farming class as it does other classes.

On the question of farming on a large scale Mr. Powell expressed his conviction that commercial farming could not be introduced without degrading the farming class into a condition similar to that of the peasantry of Europe.

Mrs. Josephine Shaw Lowell concluded the discussion by calling the attention of the conference to the fact that 28,000 children are being educated in public institutions at the expense of the State, and that but few are at all fitted for country life. She suggested that so long as the attraction of the city is so great it is a mistake for the State to give its influence to the side of city life by training its dependent children in mechanical trades which can be exercised only in the city. These children should be taught agriculture and horticulture.

After the close of the discussion the committee was requested to consider the subject further. A vote of thanks was then offered to Mr. Powell for his interesting and scientific paper.

MAY VIDA CLARK.

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#### THE GRAND RAPIDS MEETING OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

Dr. Samuel J. Bell, of Michigan, the chairman of the committee on the Care of the Chronic Insane Poor, has his program well under way already. He has promises of papers from distinguished alienists, at home and abroad. This committee will probably hold several section meetings in order to afford opportunity for a full discussion of the details of county care of the insane in county asylums and almshouses.

Hon. J. T. Stout, of Wisconsin, the chairman of the committee on Public Care of the Poor, will also organize a section for the benefit of superintendents of the poor and other public officers who administer

poor relief. It is expected that there will be a large number of these officers from Michigan, Ohio, Indiana, Illinois, and Wisconsin in attendance at the Conference.

Miss Julia C. Lathrop, of Illinois, chairman of the committee on Social Settlements, will present a most attractive program. The rapid increase of social settlements in the leading cities has stimulated public interest in them. This is the first time that the National Conference has had a committee on the subject. Miss Lathrop's telling address at the Nashville Conference in 1894 showed her fitness for this chairmanship. A considerable representation from the social settlements of the country is expected at Grand Rapids and one or two section meetings will probably be held for their benefit.

A change has been made in the Grand Rapids meeting, whereby part of the sections will meet at 11 a. m. and part in the afternoon. This arrangement will accommodate those who wish to attend more than one section and will give opportunity for stenographic reports of the section meetings, which are greatly desired by the executive committee.

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#### THE MICHIGAN STATE CONFERENCE OF CHARITIES.

The Fourteenth Annual Convention of the Board of Corrections and Charities and the Conference of the County Agents' Association met in Flint, Dec. 10 and 11, 1895.

Michigan has two annual charity conventions, this meeting and the Annual Convention of Superintendents of the Poor. This meeting brings together the State Board of Corrections and Charities, the representatives of the State Correctional and Charitable Institutions and the County Agents, whose especial duty it is to care for delinquent and dependent children.

About one hundred delegates were in attendance, including a number of people who are known outside the state of Michigan—Bishop Geo. D. Gillespie and Secretary L. C. Storrs, both of whom are ex-presidents of the National Conference of Charities and Correction; Mrs. Agnes d'ArCambal, "the prisoners' friend;" Chaplain Geo. O. Hickox, of the Jackson Prison; Supt. C. B. Burr, of the "Oak Grove" Hospital at Flint; Supt. Long, of the Asylum for Insane Criminals at Flint; Mrs. Lucy Sickles, Supt. of the Girls' Industrial School at Flint; Mrs. E. C. Bowling, Dr. Edw. W. Jenks, of Detroit, and Prof. W. E. C. Wright, of Olivet, are all known beyond the borders of their own state.

The Michigan Conference, like that of Indiana, had the merit of few papers and much discussion. A large number of interesting reports from county agents were received. It is the duty of the county agents to be present at the preliminary examinations of all children accused of crime and to occupy the position of adviser of the magistrate, as well as friend of the child. Most of the agents are manifestly wise and conscientious men and the beneficial workings of the law are manifest.

The county agents are charged, also, with the duty of looking after dependent children, and in this part of the work they cooperate with the officers and agents of the state public school at Coldwater.

Preventive work was discussed, especially on the line of parental responsibility, with a paper on "Deficiency of Parental Training and its Evil Results," by County Agent John W. Holcomb, of Grand Rapids, and one on "Some Reasons Why our Boys go Astray," by Mr. E. W. Gibson, of Detroit, followed by a vigorous speech by "Mother" d'ArCambal. Mr. Gibson and Mrs. d'ArCambal emphasized the responsibility of fathers for the character of their children and advocated a state system of manual training schools for those who lack suitable home training.

There was a vigorous discussion of the question of public trials and especially jury trials of children accused of crime. While a few defended the present system, most of the speakers advocated the exclusion from the preliminary examination and trial of children all persons except those whose presence is indispensable. The fact was brought out, in the discussion, that a law was passed by the legislature of 1895, giving discretionary power to judges and magistrates to exclude from such trials persons not immediately concerned in the case.

The new parole law was discussed. In order to obviate a difficulty raised by a decision of the Michigan Supreme Court overthrowing a parole law previously passed, this law provides that all paroles shall be issued by the governor. For some reason, the Michigan law has not as yet received that support from public sentiment which has made it successful in other states.

Mr. H. H. Hart, General Secretary of the National Conference of Charities and Correction made a brief address. The Michigan people are enthusiastic over the coming of the National Conference to Grand Rapids and will assist the local committee in giving the Conference a most hearty reception.

A fine exhibit was made of the industrial products of the state institutions.

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Membership in the National Conference of Charities and Correction, for which the annual fee is \$2.50, entitles one to the **Proceedings of the National Conference of Charities and Correction** and **The Charities Review**. The subscription price of the Proceedings is \$1.50, and that of THE CHARITIES REVIEW is \$1.00.